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The one outside, calling, was the spirit of a pine marten who wished to lure him out to kill him. These creatures abound in this part of the world. The Ainu hunt them for their skins, which are very valuable. The old man had been so irreligious as not to offer the customary wand fetishes to the spirits of the animals he had killed when hunting. This had offended them greatly, so that they had inspired him to come into the mountains where they could take vengeance and kill him in return! 776

It should be borne in mind that in the Ainu idea, the killing of an animal does not imply the extinction of its life, as will appear more and more clearly as we proceed. No life can ever be extinguished; it simply goes away to return later. And so, when killed, everything must be treated with due respect. 761 775

In my converse with Parapita and others, I have found them to be not at all lacking in wit on occasion. He was once out travelling with me in the far interior. Our old servant was quite bright sometimes in his way. I had my gun with me in case of meeting a bear or coming across something to eat for supper. As we were going along, he pointed to something moving among the bushes. I thereupon dismounted and fired at what I supposed to be a wolf or fox. Whatever it was immediately bounded off into the forest, but left something behind him. On going to the spot, my servant picked up half a hare which he brought to me. Evidently the animal—wolf or fox—was surprised in the act of devouring his breakfast. We took our half along with us and Parapita proceeded to skin it as soon as we reached an inn in the evening. The inn-keeper saw this and wanted to know how it came to pass that he had but half an animal to skin. 522

This is the conversation I heard between them.

Inn-keeper. What have you got there?

Ainu. As you see, merely half a hare.

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522 *Inn-keeper.* What are you doing with it?

Ainu. Skinning it for supper.

Inn-keeper. How is it you have only got half a hare?

Ainu. My master shot it.

Inn-keeper. But how only half?

Ainu. He aimed with his gun, pulled the trigger, there was a loud "bang" and I went and picked this up.

Inn-keeper. But how came you to get only half?

Ainu. Well, it happened thus. Hares, as you know, are among the fleetest animals in the world, and this one was the swiftest of the swift. My master, too, is a splendid shot. Among men of the gun he takes the deadliest aim.

Inn-keeper. Oh, how so?

Ainu. Thus: you see there were two very clever people, the hare and my master. One was a clever shot and the other was clever at running. It was impossible that the hare should not run away. So, as you see, half got away. Indeed, though I have only two of its legs here it got away on four!

Inn-keeper. What a liar!

This was too much for the inn-keeper. Had he only been a little more patient, he would have been told that the other two legs ran away on four, but inside the fox or wolf. But my man was too much for him so that he could only give a supercilious smile, turn on his heel and go off saying *"Chikushō"!* (beast) Parapita and I had a good laugh afterwards, and we found the hare, too, very good eating.

177 797 I never got it quite all my own way when preaching to these people, and always had to be wide awake in the old days when doing so, whether in a church or in a hut. One day I was addressing a congregation and used a camel as an illustration. What I said about this animal appealed to the audience at once. There

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seemed to be more wonders connected with the anatomy and powers of endurance of these creatures than some of them cared to believe at first. The wonderful adaptation of their feet for walking in the sandy deserts, the hardness of the tongue and mouth, owing to which they are able to eat hard and prickly food; the means by which they can store and carry water inside of them for long journeys, the use of the hump in repairing the waste of tissue; all these and other things I told them seemed to be too wonderful for the brains of these docile Ainu! One person was like that Indian Prince who, having seen no ice in his native land, would not believe that there was such a thing as water becoming hard. This man said to me in a nice quiet yet insinuating voice, "And Sir, was this animal not so constructed that he could carry a drop of *saké* inside, too?" This was in church, nevertheless it made the congregation roar with laughter. I at once replied, for it would never have done to allow the laugh to rest on me, "Friend, I am not talking about an Ainu, but about a camel. If you had a camel, and you thought he had some *saké* inside him, that *saké* would very soon change stomachs and there would be a poor dead camel to skin and bury." He got the laugh on himself this time and so the incident ended.

On another occasion I took upon me the responsibility of quoting Aesop's well known fable of "The fox and the grapes." Thus:

"A famished fox saw some clusters of ripe black grapes hanging from a trellised vine. She resorted to all her tricks to get at them. At last she turned away, beguiling herself of disappointment and saying, "The grapes are sour, and not ripe as I thought!"

To this an Ainu retorted, "I know, Sir, that's a lie. Foxes can't talk." This surprised me, but I quickly replied, "Friend, the Reynard I am speaking about was a Greek fox, not an Ainu one, and the great and learned Mr. Aesop is my authority!" This was quite

7:Munro & Seligman D. E-4. 5 (ca. 1900-1942) 1963
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practised. Spitting blood has long been recognized as associated with consumption (*satpe tashum*, withering sickness) and is treated as a visitation by evil spirits. One kind of exorcism, performed at the river, is similar to that described for Pauchi Kamui, except that in place of six burning arches there are six tiny boats made of *kuttara*, and at each purification at the *inau* the patient spits into one of the boats; a small stone is placed in it and it is then set afloat in the river. At the tree *uepotara* for the same disease six pieces of bark are taken from the third tree and at each circumambulation of the tree sputum is coughed or spat on to one of the pieces, all of which are buried at the foot of the tree.

Various afflictions attributed to possession by hostile animals are treated by similar methods. Eye troubles, severe headaches, neuralgias, functional paralyses and joint affections are often thought to be caused by them. I have personally investigated eleven cases of such afflictions which had been cured or greatly relieved by magico-religious operations performed by various elders. An important feature is that there is not only exorcism but the replacement of the hostile spirit by the helpful Kinashut Kamui. When one of these suffering women recalls having seen a snake alive or dead, or dreams of snakes, she is convinced that the cause of her trouble is possession by a cantankerous snake spirit. Ainu women know that Kinashut Kamui, spirit chief of the snake tribe, can control and expel errant members of his kind, and that in the condition known as *imu* he supplants the evil-doer.[1] The condition is characterized by emotional outbursts, by the immediate imitation of sounds and actions, and by a tendency to say or do the opposite of anything asserted or requested by another person. This reversion to infantile mentality is quite transitory. Appearing when the woman is startled, or frightened by some reference to a snake or to the caterpillar *ashtoma ikombap*, it usually ends with a smile and a hand placed over the lips. Otherwise the woman is a normal housewife and mother and not less intelligent than other women. On the whole, the *imu* state is a source of amusement rather than otherwise, and it may be that some women vie with others in posing as *imu*. For treatment of *imu* the elder makes an image of a snake out of curled shavings and, after appealing to Kamui Fuchi, invokes into it the *ramat* of Kinashut Kamui at the chaff-thrown *nusa*. He places it round the neck of the patient and brings down

[1] See Appendix, pp. 161, 2, 3.